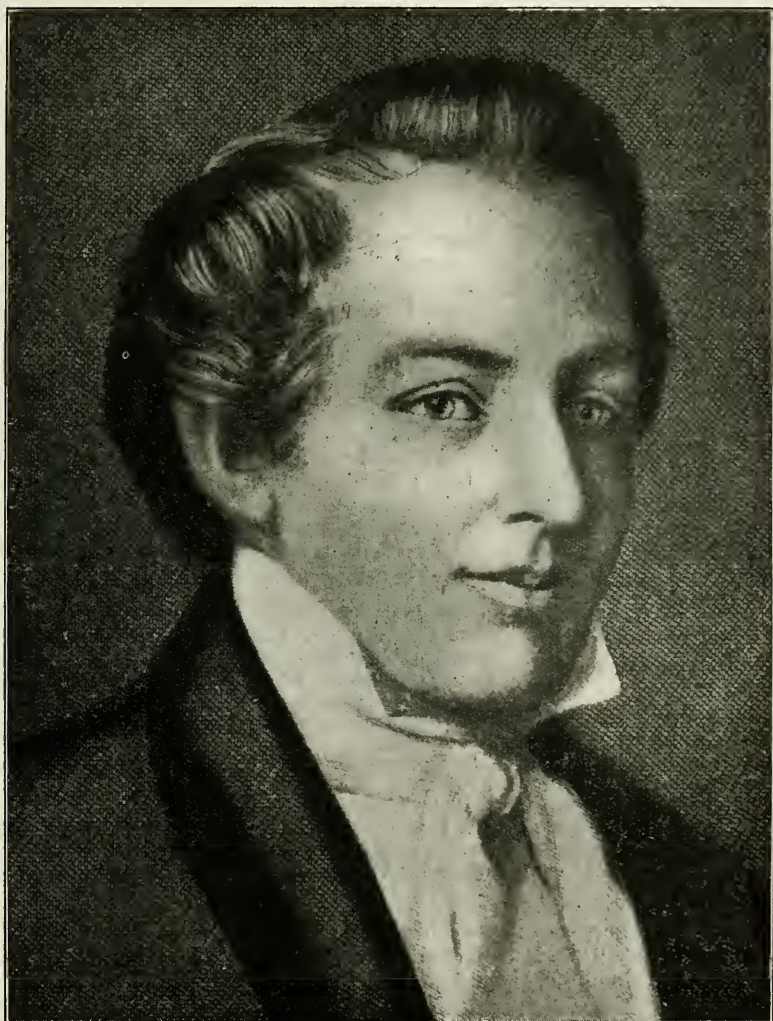


THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



The Prophet Joseph Smith

He Sealed His Life's Work With The Blood Of A Martyr.

(See article page 410)

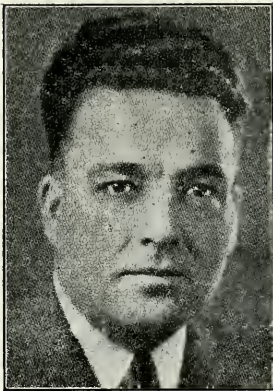
THE GLORY OF MAN

By PRESIDENT HAROLD B. LEE

OF PIONEER STAKE

IN a recent conversation with a young man of my acquaintance, I was greatly surprised at the revelations he made to me of personal misconduct leading to serious vices, but I was shocked by the manner in which he justified his conduct.

To him, man was but a species of biological animal with urges and appetites that must be satisfied if the individual were to be normal; and he could see nothing wrong in satisfying these urges if society were not harmed by his acts.



Harold B. Lee

Explains the purpose of life.

Pondering the conclusions of that young man and after much thought and study of the matter, I am convinced that the most powerful factor in guiding an individual to an honourable and useful life is an understanding of his relationship to the universe and the purpose of life; and that the more lofty he conceives his purpose and destiny in life to be, the more noble will be his conduct.

Man, the greatest of all creations in the universe, rises to grandeur in the majestic person of Jesus of Nazareth, the Son of Man, the very Son of God.

Expression is given to the excellence of this creation by the Psalmist:

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

All sheep and oxen, yea, and the beasts of the field;

The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

O Lord our Lord, how excellent is thy name in all the earth! (Psalms 8: 3-9.)

That similar grandeur and high privilege was possible of attainment by all mankind, and that Jesus, the Son of God, was kin to all mankind, is clearly taught by the Apostle Paul (see Hebrews 2: 9, 11).

Though truly was Jesus the captain of the salvation of men, yet He learned obedience by the things He suffered and by His course in suffering to the death. His glorious example has pointed the way by which all sons of God gain glory and honour. All spirits are of one, even of the Father of the spirits of all men. Jesus is our elder Brother and we are His brethren.

What then is the purpose of this heavenly host—sired by a

Heavenly Father in the premortal world—taking upon themselves mortal bodies here in mortality to experience pleasure and pain, joy and sorrow, luxury and hardships? The Scriptures answer, "To bring to pass the immortality and eternal life of man." Resurrection to immortality is a condition that shall come to all who have lived upon the earth in mortality, saints as well as sinners; "for as in Adam all die even so in Christ shall all be made alive;"

but eternal life can be enjoyed by only those who put forth effort to live in accordance with God's plan of redemption.

Revealed to Abraham was the declaration of one like unto God who said to those who were with Him in the world of spirits:

We will go down, for there is space there, and we will take of these materials, and we will make an earth where on these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

And they who keep their first estate shall be added upon; . . . and they who keep their second estate shall have glory added upon their heads for ever and ever. (Pearl of Great Price, Abraham 3: 24-26.)

Considering this revelation together with the statement of St. John (1: 10) that "the world was made by him (meaning the Christ) and that as many as received him to them gave he power to become the Sons of God," we may correctly draw three conclusions:

First: That the earth was made and organized to provide a place on which spirits could dwell and did not come into being just by chance.

Second: That our second estate referred to by Abraham and mortality upon this earth are the same, and

Third: That those who have proved true in the keeping of God's commandments shall have glory added upon their heads forever and ever by winning the right to the sacred title, "Sons and daughters" of God in the flesh and "for which cause He (the Master) is not ashamed to call them brethren." (Hebrews 2: 11.)

Man has been given his free agency, that he should act for himself and choose his course according to his own pleasure.

Earth-life witnesses the never-ending struggle of the forces of good and evil, one striving to entice to life eternal, and the other to condemnation and remorse.

Man's Destiny

WHY am I? Whence did I come? Where will my life's journey continue on beyond the pale of this earthly sphere?

Those are questions which man has pondered over through ages past. They challenge man today. Some have found a satisfying answer. Some continue to search. Some have been content to drift along "infirm of purpose," as Shakespeare says. President Harold B. Lee describes here the meaning of man's existence according to Latter-day Saint theology—a compass for guiding all mariners on life's sea into ports of purpose and happiness.

President Lee, one of the five commissioners administering Salt Lake City's municipality besides presiding over Pioneer Stake, is a member of the General Committee of the new Church Relief Project (see page 413)—an active, practical demonstration of the accomplishment that emanates from the plan of life briefly outlined in this sermon.

There are those today who question the existence of God, saying that if there were such a Being and He was truly concerned about His children, He would not permit them into situations where sin and crime are the almost inevitable result.

This condition of freedom to act would not be possible except there were an opposition in all things even as it was from the beginning in the Garden of Eden, "the forbidden fruit in opposition of the Tree of Life, the one being sweet and the other bitter." It has seemed true that since that time, fruits of Temptation's Tree have been sweet to the taste and very desirable, while fruits from the Tree of Life that will bring eternal rewards are, more often than not, bitter and difficult of assimilation.

A wise and thoughtful Father so loved the world that He gave His only begotten Son in the flesh that whosoever shall believe in Him should not perish but have everlasting life. The embodiment of His teachings to lead individuals to eternal life is contained in the Gospel plan, the first principles of which are :

First : Faith in the Lord Jesus Christ.

Second : Repentance.

Third : Baptism by immersion for the remission of sins, and

Fourth : The laying on of hands for the gift of the Holy Ghost.

As the Master prayed in the Garden of Gethsemane, He taught that it was life eternal to know God and Jesus Christ whom He had sent ; and the Apostle John declared that any man who says he knows God and keeps not His commandments "is a liar and the truth is not in him." We must conclude then that the nearer we come to living according to all the laws and commandments of the Gospel of Jesus Christ as taught by His Church, the more sure we will be of obtaining eternal life.

The Church was organized to most effectively realize these purposes "to perfect the saints," through correct teachings and proper examples : "for work in the ministry," to disseminate truth in all the world, until we could ultimately obtain that fullness of truth and oneness of purpose and unity of the faith for which Jesus so earnestly prayed.

I would that all men and women upon the earth were able to grasp the significance of the experiences of earth-life and would thereby gain "a nobler estimate of man," that as God is, man may become.

The great Master Teacher at the conclusion of a beautiful sermon of admonition and instruction, closed with these divine words :

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matthew 5 : 48.)

In a modern revelation to the Prophet Joseph Smith that same Master Teacher amplified and strengthened that statement in these words :

That which is of God is light, and he that receiveth light, and continueth in God, receiveth more light ; and that light groweth brighter and brighter until the perfect day. (Doctrine and Covenants, Sec. 50 : 24).

With this understanding, surely man's life would be more pure and rich than one who thinks of the purpose of life as merely the satisfying of beastly passions and appetites.—(Adapted from a radio sermon delivered over Station KSL in Salt Lake City).

GOING THROUGH GRANDFATHER'S MAIL

By Elder Adrian W. Cannon

ARRIVING in Britain about a year and one-half ago meant a great deal to me. In the first place, I was in the land from where my forefathers had come. And then again, I was in the country which both my father and grandfather had spent years of their lives in proclaiming the restored Gospel of the Master. I, too, was to have the same privilege in the same field.

A Pillar In Truth

ONE of the mighty pillars of the latter-day Church was President George Q. Cannon. His powerful pen and eloquent speech influenced thousands of lives. He opened the Hawaiian Mission in 1850 and during his four years on the Islands 4,000 souls joined the Church. He filled various missions in the States before coming to Britain in 1860. His headquarters here were in Liverpool, where he was born January 11, 1827 and where he joined the Church 12 years later. During his four years here about 13,000 Britons were baptized. He was in the First Presidency of the Church 21 years.

In this article, a grandson of this Congressman, editor, author and business executive takes the reader with him through some of George Q. Cannon's correspondence while presiding over the British Mission nearly seventy years ago. Elder Adrian W. Cannon is son of President Joseph J. Cannon, who today presides over the Mission.

After having settled down in London, I began my labours at the British Mission headquarters at 5 Gordon Square. One night recently there was opened vividly before me the vista of missionary work of the Church back in the days when the Gospel was first taking root in these fertile isles. It was during those days of struggle and sacrifice when grandfather George Q. Cannon was here.

Having a spare moment or two, I slipped up the flight of stairs at the Mission office to the third floor, on which are filed copies of the *Millennial Star* back to the year of its first publication (1840). I began to browse through the brown, leather volumes. While perusing the yellowed pages of the years 1861-4, I ran across the material that really captivated my interest. They contained a series of published letters from various travelling elders written to Grandfather, who was then presiding over the British and European Mission with Apostles Charles C. Rich and Amasa M. Lyman and serving as editor of the *Millennial Star*.

Since the time that I was old enough to understand words I have heard of the inspiring missionary works that Grandfather accomplished in Hawaii, America and his native Britain. But it

was while going through Grandfather's mail published in the old *Stars* that I really took my thoughts back across the sands of time and felt myself in the missionary realm of George Q. Cannon.

A few extracts from some of the letters will give an idea of the sacrifice which British Latter-day Saints made in those days for the Gospel they knew came from heaven. Miles of walking

meant nothing to them, as is shown in a letter dated May 3, 1864 to Grandfather from Elder William Waylett, then labouring in Wales :

In order to visit all the saints, the president, Elder David E. Jones, has to walk a distance of 300 miles.

And here is a sentence from a letter from Elder George Peacock, describing a conference in Edinburgh (dated December 30, 1862) :

Many were from a distance, among whom was an old Sister Drummond, aged 78 years, who walked twenty miles to attend the Conference, returning the same way.

Then there is a letter from Bristol dated February 13, 1861 which begins :

I have visited nearly every branch and almost every family. It is 250 miles from one end to the other in the straightest travelling direction; and in visiting the branches it is more than twice the distance; so, you perceive, it requires some leg-service to see them all.



George Q. Cannon

"A man with a frank, open manner."—DICKENS.

That letter came from Elder George Halliday, a native of Trowbridge, Wiltshire, who was a young Baptist minister before hearing the restored Gospel at the age of 21 years. Elder Halliday, at the time he wrote to Grandfather, was on his third mission to Britain for the Church. He spent 11 years of his life in preaching the Gospel in his native land at his own expense and with no remuneration from the Church (as do all Mormon missionaries).

Further lines from this letter from Elder Halliday indicate how the people hungered for the Truth :

We had a rich time on Sunday, the 10th instant, at Bristol, where we held a Conference, and had all the Travelling ministry in the district together. Also Presidents Amasa Lyman and Charles C. Rich were present and their counsels and instructions to us and the saints were sweet and profitable, and the inspiration of God in them was apparent and felt by all of us. We had to ask the saints to stay home that strangers might have room, and in the evening the room was full to overflowing. . . .

Elder Joseph Bull, a native of Leicester who later became the oldest pioneer printer in the West, wrote a letter March 7, 1861 to Grandfather from Luton, Bedfordshire, where Elder Bull was labouring at the time. It, too, tells how enthusiastically Britons were receiving the restored Message :

Our chapel was crowded, and in the evening some 150 had to stay outside, not being able to get in. The next day several gave in their names for baptism.

Another epistle from Elder Halliday (from Plymouth, July 5, 1861) gives an idea of how they sometimes informed the citizenry

in the "sixties" that a Latter-day Saint meeting was to take place:

I sent the bellman around the town to give notice that I would hold a religious meeting there, and at the time appointed there were four or five hundred to hear me preach.

As I thumbed through the time-stained pages, I learned that persecution made the saints even more zealous to spread the Word. Read with me through one or two lines from Elder Edward Cliff in Staffordshire (June 3, 1861):

The Devil is stirring up the people to persecute the saints. One man by the name of Shinton has been lecturing against the saints . . . which has caused quite a stir, and sometimes we are saluted with a volley of clods and stones.

And from a note from Elder William C. Baxter in Dundee, Scotland (June 19, 1861):

So we keep preaching to a large concourse of people . . . in spite of all the calumny they heap upon us . . . but it is a good sign. When the Devil rages there are sheep not far off, which makes me feel to go ahead energetically in spreading the Truth.

Another interesting letter that came to Grandfather early in the year 1861 was from Elder Charles W. Penrose, then in Birmingham. This London-born man, then only 29 years of age, had been travelling up and down the land for ten years preaching the Gospel—sometimes with bleeding feet and sometimes without sufficient food or clothing. His letter to George Q. Cannon contained a poem which today is famous throughout the Church as a hymn.

First published on the back page of the *Star*—the same place where *Star* poems are published today—in March 16, 1861 issue, it begins:

School thy feelings, O my brother!
Train thy warm, impulsive soul;
Do not its emotions smother,
But let wisdom's voice control.

School thy feelings; there is power
In the cool, collected mind;
Passion shatters reasons tower—
Makes the clearest vision blind.

Elder Penrose wrote the poem as a soliloquy after retiring to his room one night following a misunderstanding in the Birmingham Branch regarding some furniture he had loaned to the Branch and then taken back to his home. He had been wrongfully accused of taking branch furniture to adorn his own abode.

A few weeks later Elder Penrose wrote his valedictory letter to Grandfather (dated April 23, 1861) from the ship *Underwriter* as the young missionary who was later to become a member of the First Presidency of the Church was about to sail for America:

I bear testimony that through the revelations of Jesus Christ, by the power of the Holy Ghost, I know that the eternal God has sent His angel in these days to reveal the everlasting Gospel, and that the latter-day Kingdom is now being set up, that Joseph (Smith) and Brigham (Young)

(Continued on page 413)

THURSDAY, JUNE 25, 1936

EDITORIAL

FOR ONE OR A THOUSAND

ABOUT a quarter of a million tents with their lower parts raised gave shade to the host of Israel as the tropical sun beat down on the desert of Sinai. There was no manna to gather nor quails to pluck. It was the Sabbath and people were quiet. Doubtless a thousand trivialities occupied them, but nevertheless into their midst crept the spirit of contemplation and worship. In view of the strange history which began with that exodus, it would be interesting to know how much the periodical habit of withdrawing from the world and turning to the life of the soul has influenced the continuity of their imperishable race.

One day in seven for rest has been a wonderful boon to man. In the first place, the life of toil that the vast majority of mortals lead would have been far harder if there had not been this respite once a week. Think what it has meant particularly during the industrial age, with its cruel hours in mine and factory for men, women and children. But all who observe the Sabbath, whatever their social state, have received great benefits. It is a time when the spiritual adjustments can be made that bring us back to the charted course of our mortal voyage. That habit of making careful observations, like the navigator, and getting back before current and wind have carried us too far is essential to the righteous life.

Britain has always been in the lead of Sabbath observance. Across the Channel Sunday is a day of pleasure, elections, bull-fights or whatever may distract the people. But here social and government habits provide a quiet day. However, there are disturbing tendencies. In the summer time on Sunday morning youth is awheel, the highways are crowded with pleasure traffic, and the accident list grows alarmingly.

To all our readers, those of our faith and the many who are not Latter-day Saints, we solemnly advise keeping this divine Commandment. If ever the world needed calm judgment and measured policies, it is today. If ever it needed spiritual guidance in the face of an ominous future, it is now. With war madness spreading, all people should come close to the Lord—not only the mature but children, for the young will be probably the greatest sufferers if the threatened catastrophe comes.

Sunday should be used not for lying abed, recovering from excesses of toil or pleasure, not for sallying forth to feel the thrill of speed, not for cooking and eating steaming dinners, but for re-

laxing from the strain and worries of the week, taking stock of ourselves, reading the undying words of sages and prophets and awakening our spiritual senses in the sober atmosphere of worship. A proper place for part of the day is church, but there are some who are distant from those with whom they desire to gather. In such cases a convenient plan is the home or individual Sabbath School.

Many years ago, in his early youth, this writer was given a class to teach, and he formed the Sunday School habit. As the years sped, he was not always able to meet in the usual way. But on Pullman trains or in a mining camp it was possible to hold class alone and enjoy the strengthening influence of worship. Knowing a number of hymns by heart, he chose one to open and sang it loud or silently as the circumstances permitted, then prayer, next a song, then a lesson from the Scriptures, sometimes without book, depending on memory, then a song and prayer and the School was dismissed. As his journeys lengthened the class continued—on ocean liners, on the sea shore, in the tropical forest, in great altitudes of the Andes, on the banks of the Magdalena or in dugout canoes. He found it a source of strength against temptation and a priceless spiritual comfort.

The individual Sunday School habit is the basis. If you have it, you will attend your branch school if possible, or, if not, you will form the home Sunday School if there are a few who can be drawn in, or if there are none, you will meet alone. The father and mother, or either, with a few children should have this worshipping gathering in their house if they cannot attend a larger one. Brother and sister can meet and worship, whatever their age. It requires neither Priesthood nor experience. It can be done in the simplest form. Minutes can and should be kept if the class continues week after week with the same persons in the same place; but minutes are not essential. Worship is essential. What a spirit of love and unity such a habit will infuse into family life!

Another thing, a few days before the first Sunday of the month write out a testimony of the Gospel and send it to the president of the branch to which you belong and give him permission to read it in the fast meeting of the saints. You may send your fast offering also to be used for the aiding of the poor. Then when Fast Day comes you can attend your individual or home Sunday School, fasting and with some special object of prayer, and feel yourself a part of the community of the saints, although you may be absent from them in person.

It is the desire of the Mission authorities that travelling elders and district and branch officers cooperate in leading all the saints to hold individual and home schools for worship and of course when possible to attend the Schools of the branches. The Latter-day Saint Sunday Schools are said to be the most flourishing in the world, some of them having reached a thousand attendance. Let us build them in this Mission and develop the Sunday School habit. But more important than branch or district officers in helping is the individual member of the Church who has covenanted to keep the commandments of the Lord, one of which is to remember the Sabbath day and keep it holy—an ancient, perhaps an eternal, law that was renewed to the wandering Hebrew people at Sinai!—JOSEPH J. CANNON.

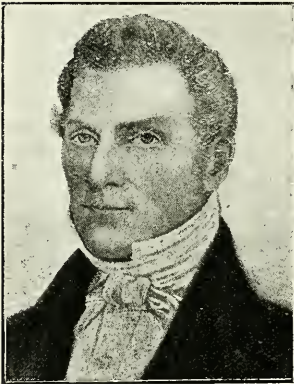
THIS WEEK IN MORMON HISTORY

When Shadows Fell Over A Prison In Carthage

A TALL, fair-haired, dignified looking man who looked to be in his thirties began to sing. His song was a hymn from his native England, composed by the Scotch-born editor of a Sheffield newspaper, James Montgomery. In his shirt sleeves, the young man sang *A Poor Wayfaring Man of Grief*, a new and popular strain in the little frontier settlements along the banks of the Mississippi River:

A poor wayfaring man of grief
Hath often crossed me on my way.
Who sued so humbly for relief
That I could never answer, Nay . . .

He was singing to three companions in the upper room of a stone-walled, two-storey jail, half surrounded by woods, on the outskirts of Carthage, a little village lying in the midst of an extensive prairie. Carthage was county seat of Hancock County in the State of Illinois. The three listeners in the prison included two brothers, both of Trojan stature—Joseph and Hyrum Smith—and Dr. Willard Richards, a rather portly man, who was secretary to Joseph. The singer was John Taylor.



Hyrum Smith

At the zero hour, he asked for
a hymn.

It was a sweltering summer afternoon. The prisoners had opened the windows of their room to coax in what air might be stirring.

That was Thursday afternoon, June 27, 1844. More heated than Carthage's weather was the feeling in the town at the time. Events had transpired swiftly. The Mormon Prophet and

leader was in jail. Troops marched through the streets. Mobs loitered about.

Joseph Smith, the Prophet, and his colleagues were in prison because they had given themselves up. "Judases" from within and "Herods" from without had been plotting against them. His life had not been safe in Nauvoo, about twenty miles northwest of Carthage and the city of which Joseph was mayor. At a mass meeting in Warsaw, near Nauvoo, a few days before a mob had decreed:

That the time has arrived when the adherents of Smith, as a body, should be driven from the surrounding settlements into Nauvoo and that the Prophet should be demanded at their hands.

Realizing that "all they want is Hyrum and myself," the Prophet and friends paddled across the Mississippi in a leaky boat

on the night of June 22, and planned to seek refuge in the West. But reports came to him from Nauvoo that his action was looked upon as cowardice. His wife, Emma, sent an appeal for him to return. Joseph was reminded that Governor Thomas Ford of Illinois had promised him protection if he would submit and be tried on charges of which he had once been acquitted.

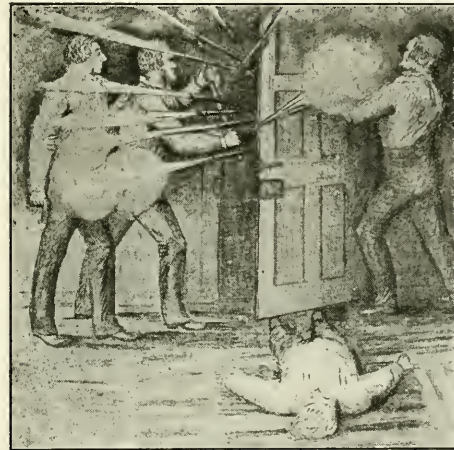
Joseph knew what was ahead. He remarked as he started to return across the River: "If my life is of no value to my friends, it is of no value to me." Two other statements which he uttered on the way to Carthage express his feelings and faith:

"Don't be alarmed. They cannot do us anything more than was done to the ancient saints; they can only kill the body."

"I am going like a lamb to the slaughter, but I am as calm as a summer's morning."

On the morning of June 26, at Carthage, Governor Ford reassured Joseph in an interview that he would protect him while he awaited trial.

And now it was the afternoon of June 27. After John Taylor, who, like Willard Richards, was an Apostle, had finished his song, the jailer entered the room to suggest to the inmates that they would be safer in the cells. The Prophet turned to Willard Richards: "If we go into the cell will you go with us?"



An Old Sketch of the Jail Scene*

"Musket muzzles . . . protruded through the doorway, belching a barrage of fire and lead."

The reply of his secretary was terse: "Brother Joseph, you did not ask me to cross the river with you—you did not ask me to come to Carthage—you did not ask me to come to jail with you—and you do not think I would forsake you now? But I will tell you what I will do: if you are condemned to be hung for 'treason,' I will be hung in your stead, and you shall go free."

Hyrum Smith asked Elder Taylor to sing *A Poor Wayfaring Man of Grief* again. Soon after finishing the hymn, Elder Taylor was startled with what caught his eye. Through the window, he saw a group of men—about a hundred of them—running around the corner of the jail. Their faces were painted like savages—red, black and yellow. Then he heard them hustle away the guards down below.

In a moment there was a thunder of heavy shoes beating up the stairway of the jail. Simultaneously the prisoners leaped to the door to secure it. A bullet screamed through the door lock. Soon there was a veritable spray of balls pouring through the door. One struck Hyrum on the left side of the nose. As he reeled,

*Left to right: Joseph Smith, John Taylor and Willard Richards. The body of Hyrum Smith lies on the floor.

another tore through his left side and another entered his throat as he fell to the floor crying, "I am a dead man."

Joseph bent over the prostrate body, and said, "Oh, my poor, dear brother Hyrum."

Reaching for a pistol a friend had left him, the Prophet triggered it six times, but it discharged only thrice. With walking sticks, John Taylor and Willard Richards parried musket muzzles as they protruded through the doorway, belching a barrage of fire and lead, accompanied by vile oaths and bellowing execrations (see cut).

Elder Taylor turned to jump from the window. But a bullet from outside the jail struck his watch in his vest pocket and hurled him back. The Prophet dropped his gun, and started for the window. As he reached the sill, a ball pierced his body, and he dropped outside to the ground, muttering, "O Lord, my God!"

Mercilessly, the mobbers fired into the body as it lay near the well-curb. And the Prophet died as he said he would—in cold blood. Meanwhile, Elder Richards miraculously escaped without injury and Elder Taylor survived with four bullet wounds.

"That is the finish of Mormonism: their leader is dead," was the tenor of comments after the ruthless assassination at Carthage Jail. But that was not so. The Church is greater than the influence of any mortal man. For it is the very Church of the Master, restored in this day through the instrumentality of him who sealed his life's work at Carthage. Rather than slink into oblivion after the Prophet's death, the Church membership continued to grow. Hundreds who embraced the Gospel which the heaven-inspired Prophet gave to the world were willing to trudge over 1,500 miles of wilderness for the Gospel's sake. From Britain, more than one hundred thousand souls have been willing to leave their homes and relatives and friends to answer its call.

Last autumn the same State which permitted the awful scenes at Carthage in 1844 honoured Joseph Smith at a civic ceremony in the public square of the very town in which the martyrdom occurred. The State of Illinois unveiled a tablet pointing to the place where "Joseph and Hyrum Smith, prophet and patriarch of the Mormon Church, were killed by a mob," and a series of twenty half-hour talks was presented over Carthage's radio station.

An awakening world today is beginning to recognize the greatness of the man who was martyred there 92 years ago. Nearly a million Mormon adherents continue to sing:

We thank Thee, O God, for a Prophet,
To guide us in these latter days.

Other Anniversaries This Week

June 25, 1888—Elder Joseph H. Dean baptized the first convert in the Samoan Islands. Thirteen more were baptized during the week.

June 26, 1817—Birth at Potsdam, New York of Apostle George A. Smith, who was ordained an Apostle at the age of 21 years at Far West, Missouri. An outstanding missionary and historian, he died September 1, 1875 at Salt Lake City.

June 28, 1854—Birth at Pencader, Wales of the late Evan Stephens, Latter-day Saint song writer and director of the Tabernacle choir for 25 years.

July 1, 1861—Ground was broken for the erection of the old Salt Lake Theatre, long a leading dramatic centre in the West.

July 1, 1855—Birth in Salt Lake City of Apostle Orson F. Whitney, a poet, writer and speaker of exceptional ability. He died May 16, 1931.—WENDELL J. ASHTON.

GOING THROUGH GRANDFATHER'S MAIL

(Concluded from page 407)

are God's own appointed ministers of salvation, and that the work which they have commenced will accomplish the end for which it was designed—that is, the emancipation of the human race from the bondage of sin, death, hell and the Devil.

That was the fervent testimony to the world of one of Britain's stalwart sons. I found many similar testimonies in going through Grandfather's mail in the *Star*. Indeed it brought a thrill to me to realize that I was now proclaiming the same, eternal truths that Grandfather and his associates taught.

Before leaving our story on Grandfather, let us read a pen picture which Charles Dickens, Britain's illustrious nineteenth century writer, drew of him in his *The Uncommercial Traveller* (pages 285-304). At the time (June 4, 1863) a company of 882 emigrant Mormons was leaving Liverpool aboard the *Amazon*, and George Q. Cannon, as Mission president, was booking agent for them.

Charles Dickens wrote of him :

A compactly made handsome man . . . with rich, brown hair and beard, and clear, bright eyes. . . . A man with a frank, open manner and an unshrinking look, withal a man of great quickness.

Of the emigrant saints, the great novelist said, in part :

I should have said they were, in their degree, the pick and flower of England. . . . I, Uncommercial Traveller for the firm of Human Interest Brothers, had come aboard this Emigrant Ship to see what Eight Hundred Latter-day Saints were like, and I found them (to the rout and overthrow of all expectations) like what I now describe with scrupulous exactness.

Those few hours of browsing through letters to Grandfather when he was a missionary in this land impressed me more than ever of our indebtedness to those valiant defenders of Truth. To those noble souls from whom we draw our heritage, this generation is most indebted.

SCIENCE AND IMMORTALITY

HAS science anything to say about immortality? I am convinced that it has. Faith in God and immortality may be a thoroughly scientific attitude. . . . Few scientific men today defend the atheistic attitude. The more we learn about the world, the less the probability that it is a product of chance.—DR. ARTHUR H. COMPTON, eminent scientist and Nobel prize winner in *This Week*.

OF CURRENT INTEREST

Finis—Death last week took from Britain's bosom another illustrious literary son. Following Rudyard Kipling, who died January 18, G. K. Chesterton, eminent journalist, poet, satirist and novelist, passed on June 14 at his country home, Top Meadow, Beaconsfield, Buckinghamshire. He has been called a modern Dr. Samuel Johnson.

Cabinet—Lord Stanhope, Conservative Under-Secretary Foreign Affairs, was named last week a member of the Cabinet, with the office of First Commissioner of

Works, succeeding Mr. Ormsby-Gore, new Secretary of Colonies.

Stubs—Ingredients that sometimes go into tobacco are not always pure, let alone poisonous, a recent case in Clerkenwell police court reveals. Nicall Products Ltd. was fined £300 for illegal manufacture of tobacco. Sweepings of cigarette stubs containing "every conceivable kind of filth" were collected in cinemas, sorted by girls and coloured by acetic acid. During the last four months of 1935 some 2,000 pounds of sweepings were collected.

AMERICA WATCHES THE MORMONS

SELLING on Britain's newstands last week were three journals with world-wide circulations which contained accounts giving further evidence that America is watching with intense interest the new project of the Church of Jesus Christ of Latter-day Saints to care for its needy. The periodicals were *Literary Digest* (June 6) and *Time* (June 8) magazines and *Christian Science Monitor* (May 27) newspaper.

Nearly a full column long, the article in the *Monitor*, rated by many as the world's leading international newspaper, begins: "Washington, D.C.—Federal officials and other students of America's vexing relief problem are deeply interested in the Mormon Church's decision to reassume full responsibility for its 88,000 needy members. Details of the Church's plan were put into the Congressional Record May 25 by Senator Arthur H. Vandenberg (R) of Michigan, who characterized it as a 'stimulating demonstration of recurrent local self-reliance.' He added, 'It ought to be a matter of challenging significance.' President Roosevelt had the plan explained to him a few days ago by Melvin J. Ballard, chairman of the Church's relief committee, and

Senator Elbert D. Thomas (D) of Utah. He commended it highly."

Decorated with a picture of Salt Lake Temple, the full-page *Literary Digest* article is headed, "No More Mormons On The Dole." The story starts: "On the scrubby lawn before a dingy gray cottage in Salt Lake City, Utah, two tattered, underfed children were fashioning mud-pies one day last week. In the bare kitchen they knew no sweets and pastries were a-making, for the weary mother had naught but the plainest food to cook, and little of that. For two long years the family, like thousands of others, had existed on public funds. Suddenly, the rickety gate swung open, and in from the broad, shady street stepped a smiling ward-teacher of the Mormon Church. Into the house he went, the curious youngsters at his heels; he brought the welcome news that the Church was taking over their support, and that, gradually, it would assume responsibility for all of its 88,000 members now on relief. By October 1, he told them, there would be no Mormons on the dole."

Articles have appeared in many American newspapers, including the *New York Times*, May 25.

NEWS OF THE CHURCH IN THE WORLD

Praise for the Tabernacle Choir and for the Latter-day Saint exhibit in the California Pacific International Exposition has come to the Church from Mr. John Lawrence Fox, vice-president of this world's fair, who paid a special visit to Salt Lake City May 15 in behalf of the Exposition. Said Mr. Fox: "The attractive building and exhibits of the Church of Latter-day Saints continue to be one of the outstanding displays of the 1936 world's fair. Strategically located at the very apex of the important Palisades area, the exhibit commands the attention of most visitors. San Diegoans and others who visited the Exposition last year still comment on the splendid concerts given in the Ford Music Bowl by the L. D. S. Tabernacle Choir and hope that arrangements can be made for it to return this summer." Besides the week of concerts by the Tabernacle Choir (July 19-25) "Utah Day" (*Star*, Aug. 15) was a feature of the Exposition last year.

New Zealand Mission of the Church each year holds a mission-wide convention. The convention this Spring brought together 2,000 saints, most of them Maoris, from all parts of the Islands for five days of meetings, cultural activities and sports. Assembling in Tahoraiti, Hawkes Bay (South Island), conference visitors found that there was no hall in the town large enough to accommodate the sessions. Thus a large canvas tent was set up for meetings. About a hundred smaller ones were pitched around it to provide sleeping quarters. Community meals were served in a fern-festooned dining hall consisting of four walls of scrub tree branches covered by a corrugated iron roof. The climax this year of the *Hui Tau* Conference was the crowning of the M. I. A. queen at a carnival at which the Mayor of Dannevirke (near Tahoraiti) was master of ceremonies. Sermons at the Conference were given in both English and the native Maori. Many Maori saints living in Tahoraiti vacated their

homes and lived in tents, allowing European visitors to lodge in comfort.

Northwestern States Mission's M. I. A. Musical Festival was broadcast over Columbia's international radio network for the third consecutive year from Portland, Oregon Sunday, May 24. This Choir has won championships in competition with other church choirs in Seattle, Washington (*Star*, Nov. 14). Northwestern States Mission comprises a section of western Canada in addition to northwestern United States. On a smaller scale, this Mission's Choir is patterned after the world-famous Salt Lake Tabernacle Choir which weekly broadcasts over Columbia's chain of stations.

Commendation has been accorded the Church of Jesus Christ of Latter-day Saints by President Franklin D. Roosevelt for its plan to take all its members off government relief. That is the report of Elder Melvin J. Ballard of the Quorum of Twelve Apostles upon his recent return to Salt Lake City, after consulting with the President in Washington, D.C. Meeting with President Roosevelt in company with Elder Elbert D. Thomas, United States Senator, by previous appointment, May 22, Elder Ballard explained in full the Church relief programme. President Roosevelt stated that the project had already attracted his attention and said that if it could be done the Church could do it, for it had an organization that no other group has. He requested Elder Ballard to outline the project in detail for Harry L. Hopkins, America's federal WPA (Works Progress Administration) administrator. Elder Ballard spent some time with Mr. Hopkins June 14. Elder Ballard is a member of the General Committee administering the Church project.

Radio listeners recently heard a Latter-day Saint missionary quartette render vocal numbers from a South Africa station, President LeGrand P. Backman writes.

FROM THE MISSION FIELD

Appointment—Elder William A. Berry was named Nottingham District supervising elder June 15, having been transferred from London District.

Doings in the Districts: Welsh—Honouring departing elders of Welsh District, members of Cardiff Branch gave a supper at the home of Brother and Sister Albert Perry following testimony meeting Sunday evening, June 7. Guests were Supervising Elder Richard D. Rees and Elders Robert S. Stevens, John LaGrande Stephens and E. Leon Mather. Elder Lewis W. Jones had already departed for Hull.

Leeds—Bradford M Men baseball team defeated Thornbury Trojans at Thornbury on Saturday, June 13, by 27-25. The victory placed the M Men at the top of Leeds Amateur League. Outstanding features of the game were the fielding of George Kenworthy, the pitching of Elder Joseph H. Black.

Manchester—Gleaner Girls prepared refreshments and the M Men the programme at the annual Manchester Branch Honour Day in the Branch hall Saturday, May 9. A feature was a movie screened by Brother Lawrence Gregson.

Hull—Several interesting events

have taken place in Hull Branch in June. June 10 the M. I. A. sponsored a sight-seeing tour of Hull. Sister Marion Barrett was in charge of a Jumble Sale in the Branch hall June 13, proceeds going for a children's outing. Baptismal services were held in the Branch Chapel Sunday. Carrie Ramm was baptized by Brother Arthur E. Ransom and confirmed by Elder Francis W. Cox; Audrey Holmes and Gladys Fields were baptized by Elder Cox and confirmed by Brother Ransom and Elder C. Van Noy Stewart, respectively. District President Joseph Walker presided.

Newcastle—District President Frederick William Oates conducted a baptismal service in Sunderland Branch Chapel Wednesday, June 10. George William Short and John Robert Hamilton were baptized by Elder John E. Cameron and confirmed by Supervising Elder Clair M. Aldrich and Elder Stanford J. Robinson, respectively.

Correction—Winner of the 100-yard dash of the mission-wide track and field meet at Kidderminster at Whitsuntide was Arthur Warnes of Leeds District and not Thomas I. Watkins of Leeds District, as reported in the *Star*.

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PUBLISHER: JOSEPH J. CANNON, 5 GORDON SQUARE, LONDON, W. C. 1

EDITOR: JOSEPH F. MERRILL, 5 GORDON SQUARE, LONDON, W.C. 1

ASSOCIATE EDITOR: WENDELL J. ASHTON, 5 GORDON SQUARE, LONDON, W.C. 1

THE *Millennial Star* is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months, and 6s. 6d. per year.